1;Beaglehole and Beaglehole E-5 (1934-5) 1938 Pukapukans

831 person to another in sexual intercourse. If a sick woman has intercourse
153 with a man she gives him her sickness because, in native theory, her secretions
F33 (*tale wu*) enter into his internal organs by absorption through the penis. Diseases that are spread in this way are mainly swelling in various parts of the body, but pains in the stomach and other minor ailments may also be communicated. A married couple with children rarely have intercourse within the sleeping house, not because they object to the children's seeing them, but because of the danger in possible contact of the child with secretions on mats, which would give the child illness and limb swelling.

834 Various terms are applied to individuals who show peculiarities in sexual behavior. An impotent individual is a *tangata mulusku*, which also means a person lazy or slow in economic activities. A man who changes mistresses frequently is a *tangata maka wawine* (thrower away of women). It is said of him: "I te waiapau wawine" (He is a woman waster or finisher). An over-sexed man or woman is *aio toto* (bloody teeth) or *kai vaka* (canoe eater). Of the promiscuous (*wis sis*) woman it is said: "Ko tuku wua i toma wu yaka yua" (She places her vagina at anyone's disposal to be poured into). A husbandless woman who runs after married men is *lakau taetae* (stick or penis gatherer). A man or woman who settles down after a period of freedom to a monogamous existence is described as *na wis* (having had enough).

839 Perversions, in the sense of sexual practices that take the place of sexual intercourse, are probably unknown in Pukapuka. This is without prejudice to acts or feeling attitudes that may accompany ontogenetic character development in the strict analytic sense but which, even if they occur, may not
838 properly be classed as perversions. There is no word in Pukapukan speech
159 to indicate homosexuality, nor could informants say that it ever occurred. At present there is one youth in Yato village who is said to *mukowawine* (be like a woman):

[521 161] Between 16 and 17 years old, he appears fully developed physically but has a rather effeminate high-pitched voice. He wears men's clothes. He does not stroll about the village as do other young men who congregate first in one open house, then in another, for gossip. He keeps very much to his own house lot, where he is often in the company of women. He performs general women's work, makes plaited and beaded objects, sews more than is usual for a male, and cooks. He also does a little men's work, fishing, nut gathering and husking, and canoe making. He occasionally wrestles with other men but does not participate in most sports. Peculiarities in his behavior are noticed by fellow villagers but not commented upon openly. He still attends school and is popular with his schoolmates. He showed the greatest possible reserve in our presence and we were unable to become friendly with him.

832 There is no evidence of the use of love magic. Informants with whom
833 the matter was discussed thought the idea absurd. Their attitude was that it was not difficult for any man to secure a mistress; there was then no use for special magical techniques. With their concept of sex as a play activity,